Vol. III. Numb. 12.

The British Apollo:

OR,

Curious Amusements for the INGENIOUS.

To which are Added the most

Material Occurrences Foreign and Domestick.

Perform'd by some of the Society of GENTLEMEN, that were Concern'd in the First VOLUME.

From Friday April 21st. to Monday April 24th. 1710.

Q. GENTLEMEN, *What Tribe was the Virgin* Mary *of? And how does it appear from Scripture, or any other Credible Author, of what Tribe she was? And why the Evangelists give the Genealogy of* Joseph, *and Trace it up to* David, *and not of the Virgin* Mary, *since Our* Saviour *was not the Son of* Joseph, *of what use is it to us to know that* Joseph *Descended from* David?

Yours, A. B.

A. It is certain our Lord Sprang from *Judah*, for so the Author of the Epistle to the *Hebrews* testifies, and consequently his Mother *Mary* must have been of that Tribe. For *Mary* was the Daughter of *Heli*, the Son of *Matthat*, the Son of *Levi*, and so forth Ascending till we come to *Adam*, according to the Genealogy laid down by St. *Luke*. And this we call the Line of *Christ* by his Virgin-Mother upon the Authority of St. *Augustin*, and of the Author of the Book *de Ortu Virginis*, which is Extant amongst the Works of St. *Jerome*, and also of many late Writers of good Credit: Besides the Testomony of *Rabbi Hacanas*, a Doctor of great Esteem amongst the *Jews*, cited by *Soeed*, who tells us that there was a Virgin in *Bethlehem Judah* whose Name was *Mary*, the Daughter of *Heli* of the Kindred of *Zorubbabel*, the Son of *Salathiel* of the Tribe of *Judah*, who was betrothed to one *Joseph* of the same Kindred and Tribe. Nor can we see, to what End St. *Luke*, Writing after St. *Matthew*, and having undoubtedly seen his Gospel, shou'd make another Pedegree for *Joseph* than was made already, and that so different from it in the whole Composure from *Christ* to *David*. We take it therefore for an undoubted Truth, that St. *Luke* reckons the Descent of Our Saviour by the Line of his Mother, the Daughter of *Heli*, who is said to be the Father of *Joseph*, because his said Daughter was Married to him: For *Joseph* may as properly be called the Son of *Heli* by Marrying his Daughter, as he is there called the Father of *Christ* by Marrying his Mother. Therefore the Line of *Mary* as well as *Joseph* being thus given by the Evangelists, of the first by St. *Luke*, of the second by St. *Matthew*, the latter Part of this Question has no Difficulty in it. Only it is to be observed that St. *Matthew* being a *Jew* thought it proper in Favor of his Countrymen to give the Genealogy of *Joseph* because he was Descended from *David* in the Regal Line. But St. *Luke* being a *Gentile* of *Antioch* describes his true Pedegree according to his Mother's side, tho' not so Noble as the other; but however deduces it from *Adam* the common Father of Mankind, so to shew that the *Gentiles* had an equal Title to the Benefits of the Promised *Messiah*, with the *Jews*.

Q. *In the* Te Deum *in our* Liturgy, *the following Sentence*, viz. When thou had'st overcome the Sharpness of Death, thou did'st open the Kingdom of Heaven to all Believers, *has been often Objected against, as seeming to Favor that Groundless Conceit, that the Holy Fathers, that Died before the Coming of* Christ, *were not made partakers of Heavenly Joy, but remained in the* Romish Limbus Patrum, *till delivered thence by* Christ's *Descent into Hell. I should be glad therefore to see this Passage Vindicated by you.*

A. In Answer to this we shall give the Substance of what the most Learned and Judicious *Hooker* has said concerning this Passage, since a more proper Answer cannot be returned. The End of all that *Christ* did or Suffered for us was to open the Kingdom of Heaven, which our Iniquities had shut up. But it appears that when *Christ* Ascended, the Kingdom of Heaven was most litterally opened, to the End that with him and by him all Believers might Reign. But in what Estate the Fathers rested which were before Dead, is no way here determined. As therefore *Helvidius* abused these Words of St. *Matthew's*, Joseph *knew not* Mary *till she had brought forth her First Born*, from thence Concluding against the Honour of the Blessed Virgin, that a Thing denied with a special Circumstance, imports a contrary Affirmation when

that Circumſtance is expired; ſo it wou'd be a weak Concluſion, if, whereas we ſay that Chriſt having overcome the Sharpneſs of Death opened the Kingdom of Heaven to all Believers, it ſhou'd be ſaid, that we thereby Inſinuate that before this his Victory over Death the Kingdom of Heaven was not opened. We cannot better Interpret the meaning of theſe Words, than Pope *Leo* himſelf Expounds them, *Chriſt's Exaltation is our Promotion, and whither the Glory of the Head is already gone before, thither the Hope of the Body alſo is to follow. For on this Day (meaning* Aſcenſion-Day*) we have not only the Poſſeſſion of Paradiſe aſſured to us, but in Chriſt we have entred the higheſt of the Heavens.*

Q. Gentlemen, *The Appearance of a Comet is generally looked upon as a bad Preſage. Pray, give us Your Opinon of that matter.*

A. How far the Tranſactions and Revolutions among Mankind may be Influenced by it, wou'd be Ridiculous in us to determine: Nor wou'd it be leſs Ridiculous to deny with ſome Philoſophers that it has any Influence upon our Earth. For ſhou'd the Tail of a Comet Intermix it ſelf with our Atmoſphere, or ſhou'd any Part of the Matter of it, which is fluid and ſometimes far diffuſed and diſperſed in the Heavens, by Reaſon of its Gravity fall down to the Earth, it wou'd certainly introduce ſuch Changes in our Air, as may be very ſenſible among Animal and vegetable Bodies. For theſe Vapors being brought hither from ſuch diſtant and ſtrange Regions, and being firſt raiſed from the Body of the Comet by a Prodigious Heat of the Sun, wou'd in all Probability be of a Nature quite oppoſite to the Conſtitution of all Earthly Bodies. By means of which ſuch Events may happen as by the common Teſtimony and Conſent of all Ages have been obſerved to attend the Appearance of Comets.

Q. Gentlemen, *There are ſome Springs in* England, *and ſeveral other Parts of the World which are obſerved to Ebb and Flow once or more every Hour. What is the Cauſe of theſe ſo frequent Tides, ſince it is plain they cannot depend upon the Sea?*

A. Polybius taking Notice of ſuch a Fountain near *Cadiz* gives this (which to us appears the moſt probable) Reaſon for it, *viz.* "That the Air which "had Inſinuated itſelf being deprived of it's uſu-"al Vent, returns inwards; by which means the "Veins of the Spring being ſtopt, the Water is in "a great Meaſure kept back. And ſo on the other "Hand when the Water leaves the Shore or the "Place in which the Spring riſes above Ground be-"ing almoſt Empty, thoſe Veins or Natural Aquæ-"ducts will be free from all Obſtruction, and the "Water will Spring plentifully, till Room is made "for the Air to Inſinuate itſelf again, and ſo cauſe "this Conſtant Viciſſitude of Ebbing and Flow-"ing.

Q. Gentlemen, *I have been a Conſtant, Tender and Compaſſionate Friend to your Sex. When I was Young, I gave them all I had, and now I am Old, I ſupply them with what I have loſt,* Youth *and* Beauty; *and were I on my Death-Bed, this wou'd be my Comfort, to think I have been an Induſtrious Woman in my Calling. I lately met with a Bill from a Woman in* Crane-Court, *which expreſſes a Waſh, which* keeps the Young always ſo, and makes the Old appear Fair and Young to a Miracle. *Now if it has theſe wonderful Properties, I would have ſome of it to lick me over, and ſo begin the World again. Beſides ſome Cubs I have, which tho' Young, begin to break, I wou'd New Furbiſh up them, and in regard they have Serv'd their Apprentiſhips faithfully with me, I wou'd take them in Partners; ſome few others I alſo have, Young ſucking Sinners, who are not yet of Age to pay for their Footing in* St. James's *Park. Could I keep them always Young, it would be much for their and my Advantage? But firſt I beg the Divine* Apollo's *Advice in theſe ſerious matters.*

A. Truly, Reverend Matron, this matter is of great Import. For if this Waſh hath ſuch Effects, the next Age may call this Iſland by its Antique Title, *The Iſland of Angels.* Some Wonders we have already heard to be perform'd by it. They ſay there is an old batter'd *Beau* ſo ſtrangely reſtor'd, that he now goes with an Horn-book by his ſide; and an old Lady who began to break in King *Charles the Firſt's* Days, is now beginning at *one, two, three, and a Coupee.* Nay they tell you, that a Gentlewoman lick'd over her old Monkey with it, and it looks now like a Cherubim. But alas! here is the Misfortune, to what purpoſe is it, to waſh over the Walls, when the main Timber is all falling to pieces. We fear your whole Family is under this Predicament, and ſhou'd they encounter the violent Sallies of vigorous Youth, all your Houſe might be ſtrewed over with their Limbs, and what a piteous Spectacle wou'd that be! We wou'd adviſe your Cubs therefore to keep as they are, whilſt they are able to hang together; and as for your ſelf if you were beaten to Gun-powder, to ſhoot at Cats with, you might be of more uſe in your Generation, than to be reſtor'd to begin freſh Deſtruction.

Q. Gentlemen *of the* Britiſh Apollo, *A Wager being laid concerning the Crowning of the late King* William *and Queen* Mary *of conſiderable Value; which of theſe Perſons were Crown'd firſt upon the Coronation, or whether there were a Crown placed upon each of their Heads when the Ceremony was uſed. your Anſwer will very much Oblige yours to Command,* F. H.

A. They had both of them Crowns ſet upon their Heads at the ſame Time, for which Purpoſe two Crowns were brought to that Solemnity.

Q. Gentlemen, *You are deſired to determine a Wager which happened upon this Diſpute. The one Party holds that Dr.* Sacheverell *is Silenced for three Years; the other maintains the Argument againſt him, becauſe he is not hindred from reading Prayers.*

A. Had the Diſputants kept to the Words of the Sentence given by the Lords againſt him they might have prevented this Diſpute, *viz. That he be enjoyned not to Preach for three Years.* Notwithſtanding we muſt determine the Wager in Favour of the firſt. For *Silencing* in this particular Application of the Word, ſignifies only a Prohibition to Preach and reaches no farther. But when a Perſon is likewiſe prohibited to read Prayers, he is ſuſpended *ab Officio.* For he that is diſqualified both to Pray and Preach is actually incapacitated to exerciſe any part of his Miniſterial Office. But Silence and Suſpenſion were never underſtood to be the ſame.

Q. Buſy Gentlemen, *About three or four Weeks ago I deſired you to reſolve the following Queſtion,* viz.

How to Divide the Word Septem, *a Wager being depending and determinated by you. Your ſpeedy Anſwer will oblige Yours,* &c.

A. Apollo, condeſcends for once to Anſwer your Trivial Queſtion, but for the future he deſires you, and all others not to ſend any Light and Impertinents of ſuch a nature, for if you, or any one elſe does, he is reſolv'd to paſs them by with Scorn and Contempt, looking upon it as a Reflection upon his Honour and Quality to have his Oracle conſulted about mean and inconſiderable Matters. However, becauſe you perhaps was never bred to read *Lilly's* Grammer, he adviſes you to conſult the Chapter

Chapter *de Orthographia*, and you will there find that not only *Septem* ought to be Divided *Se—ptem*, and not *Sep—tem*, but all other Words of the like Composition, as *Do—gma*, *Ba—ctria*, *Pro—mptus*, *&c.* So Impertinent Gentleman, *Farewell.*

POEMS.

Q. TELL *me*, Divine Apollo, *if you can,*
The various Stages of the Life of Man.
What Passions, Humors, Interests, Controul,
In every Stage the Motions of the Soul.
Some note Four Stages, others mention Ten,
What by this Difference can the Sages mean?

A. Some *Infancy*, then *Youth*, then *Manhood*, then
Old Doating *Age*, by the *Four Stages* mean,
Which nicer Wits of late in *Ten* divide,
As various Passions in Mankind reside.

I.

As soon's the *Infant* from th' *Enliven'd Mass*,
Into the World gains a *convenient* pass,
The *Receptacle of Reason* only seems,
Delighted most with *Trifles* in extreams.

II.

As he Springs up from *Ten to Twenty* Years,
Reason in various *Glimmerings* appears,
But, like an *Ignis Fatuus*, to the Sight,
Dances before us with *Inconstant* Light.

III.

From *Twenty up to Thirty* Years begins,
Manhood with Lust, as t'were coævous Twins,
The Soul Springs out, all into Heat and Fire,
And *MOST* Themselves *then* generally admire.

IV.

From *Thirty* next *to Forty* Years arriv'd,
Conscious They scarce before that Station Liv'd,
Reason grows Active, and the Passions, Cool,
And Man for Interest strives to Live by Rule.

V.

From *Forty growing up to Fifty* Years,
Reason's Sedate, *Designing*, full of Cares;
The Politician then *enwraps* the Man,
T' *Engross* all Worldl' Advantages He can.

VI.

From *Fifty* onwards next *to Sixty* grown,
A Man, as from a Pinacle, looks *down*,
Then *Forwards*, *Backwards*, all around Surveys,
To Judge by *Others* how *He* pass'd His Days.

VII.

From *Sixty* on *to Seventy*, if He Lives,
Grows, *more than needful*, Anxious how He thrives,
The *Business* of his Life, and th' only *End*,
Seems to *Save Self*, which he can't Live to Spend.

VIII.

From *Seventy on to Eighty* (if to's wrong
Man bear the *Drudgery of Life* so long)
The Dotard's still with the same Itch perplext,
If Rich; if not, *because He was not*; vext.

IX.

But if he happens by some Wretched Fate,
To *Ninety* Years to *Linger* on his State;
Gout, Stone, or Palsie, with a Driveling Nose,
Life only in the *Breathing Engine* shows.

X.

If to an *Hundred Years* he Time protracts,
The *Dull Fatigue of Life* in which he Acts,
As from a *Cradle* first He Life began,
So to the *same* returns the *Swadled Man.*

Hence 'tis that *Life some Wisemen* little prize,
Considering th' *Ill* that in the *Balance weighs*,
Have wish'd themselves, they'd like Abortives been,
Just *peep'd into the World* and out agen.

Q. *The Solution o'this Proverb*
In Cheshire *I'mplore.*
Better wed o'er the **MIXON**
Than over the **MOOR.**

A. The *Mixons* are *Composts*,
Which in the Yards ly,
Of such who their Lands,
With true Industry ply;
The *Moor-Lands* are those,
Over which they must pass,
Who come up to *London*,
To get a Town-Lass.
And this the Solution;
'Tis better to Wed,
A Neighbour they know,
Tho' but Homely Bred;
Can manage a Dary,
Cram Foul and serve Swine,
Than a Lady of *London*,
Nice, Airy, and Fine.
Shou'd such talk of Toylet
And *Marlborough* Gown,
'Twou'd fright all the Steeple
Crown-Hats out of Town.
Of Frenchings and Flouncing,
They'd think 'em at least
Some *Indian* —— Pagans
Spoke th' *Language o'th' Beast.*
And fear that such *Kick-Shaws*,
Will dwindle their Race;
And their Ancestor's Sinewy
Toughness disgrace:

Whilst

Whilst jolly fresh *Joan*,
Brings 'em chopping brown Babies,
More fit for the Plow,
Than the Off-spring of Ladies.

In last Paper, Col. 6. Lin. 7. Read, *Your Boys whelm the Spear.* &c.

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SIR,

THE Advices from Turin, April the 9th are, that his Royal Highness, who being the Week before very much indisposed of a Cold, is perfectly recovered, and the next day was expected there, with design to continue at that place during the Hollidays; that one of the Battalions which lay in Garrison there is marched towards Pignerol, and another will follow in few days. The Lord Rochfort is returned to Barcelona, having given the necessary Instructions for buying up of Horses for remounting his Dragoons; that two days ago General Zumjungen arrived there from Milan, and after having had a Conference with his Royal Highness, return'd the next for Milan. The Letters from Cologn April 22d advise, that on Saturday three thousand recruits for the Saxon Troops in the Netherlands, arriv'd within a League of that place, and continued their March two days ago for Keyserwaert in order to pass the Rhine there; that nine Hessian Regiments of Foot and six of Horse are expected in few days to march likewise for the Netherlands. From Liege April 22, 'tis advised that Bread is Baking at Maestricht for 10000 Hessians who are suddenly expected there from Germany.

London April 24th. The Four Indian Kings who came over with the India Fleet from their Country Sitnate between New England and Canada, had on Wednesday last Publick Audience of her Majesty. In their Speech to Her Majesty they express'd their readiness to assist the English in the Reduction of Canada, and of their Aversion to the French, and likewise intimated their desire to be Instructed in the Christian Religion. Which is all from Yours, *&c.*

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